THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

" *For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody.*"—ISAIAH.

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THE GATHERING.

"Who are these that fly as a cloud, and as the doves to their windows?"—ISAIAH xl, 8.

With what enraptured vision was the Prophet Isaiah permitted to penetrate the then future ages, and behold that light which should break forth in the midst of that darkness which should cover the earth, and the gross darkness in which the minds of the people should be enveloped. With what sublime, poetic language has he described the scenes which are now being enacted in the gathering of scattered Israel, for the purpose of building up that kingdom which has been predicted should come, but not with observation. Notwithstanding the mighty goings forth of our God among all nations, and the great work which he is now bringing to pass, how few realize, in any degree, that in this our day the prophetic words of both ancient and modern Prophets are being fulfilled as rapidly as the wheels of time can roll onward the events which are necessary for the accomplishment of this purpose. How frequently does this interrogatory, propounded by Isaiah, present itself to our minds, while in the midst of the preparations which have been and are now being made for the emigration of thousands from these lands to the peaceful, though far off vales of Deseret. We may also add, and what their aim and purpose? The comparison made by the old Prophet seems to indicate, and the present circumstances fully prove, that the aim of the persons concerning whom this inquiry was made, was and is exalted far above the low and grovelling things of earth, and that they would be and are actuated in their movements by higher and nobler desires than those begotten by the mere love of the grosser elements by which they are surrounded. As the clouds are caused to fly athwart the blue vault of heaven by some unseen agency, so are these persons who have left, and are now preparing to leave their native land to gather to the place appointed for the gathering of God's chosen ones, impelled onward by an invisible power exerted in their behalf, but which is in a degree comprehended only by those whose minds have been enlightened by the Spirit of truth, and

have drunk of the streams of knowledge which flow from the eternal fountain. We may answer this interrogation of the Prophet in this wise: They are those to whom the great principles of life and salvation have been proclaimed; who have possessed the moral courage, firmness and honesty of heart to yield obedience to the requirements thereof, despite the scoffs and frowns of the wicked and ungodly; who have been, by obedience, adopted into the family of God; whose hearts have been opened to receive the truth, being thereby enabled to understand the things that make for their peace, and have received for themselves a testimony that God has again spoken to the children of men, and has again restored his Gospel in its fulness, to which, if they yield obedience, they may thereby obtain eternal life in his presence.

But why are they represented as doves flying to their windows? Again we reply: That as the dove is not possessed of the power of self-protection, and cannot defend itself against impending dangers, only by flight to the abode which has been prepared for it, so cannot the people of God escape the just judgments of the Almighty, only by flight to the mountains of Israel, to the chambers of the Lord, in obedience to his high command uttered by a voice from heaven, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." No more can they receive protection from the judgments which God has declared should follow close upon the delivery of the proclamation of the Gospel message, than could righteous Lot, had he disobeyed the injunction to quit in haste the cities of the Plain, and flee to the mountains for safety. These are they who fly as clouds, and as doves to their windows, not only that they may escape from the scourgings with which God will afflict the nations, thereby securing to themselves a temporal salvation, but also because they love the truth for the truth's sake, and desire to yield a willing obedience to all the requirements of their God, to do whose will is to them more than meat and drink. The thousands who have opened their hearts to receive the truth, and are annually leaving these shores for the land of Zion, is a voice speaking in thunder-tones to all nations, calling upon them to repent of their iniquities, to turn unto God, and obey the requirements of his Gospel. But few, however, give heed to this warning voice, having closed their ears to the Gospel message, permitted their eyes to be blinded by the god of this world, and desire not to know God or to walk in his ways, of whom, ere long, it will be said, "Let them alone, for they are joined to their idols."

What is the aim and purpose of those who fly as clouds and as doves to their windows? Their aim is to secure to themselves, in God's appointed way, life, eternal life, knowledge, wisdom, power, glory, and an exaltation in his celestial kingdom. Their purpose, to escape the corruptions of the world, and prepare, by cultivating within themselves the principles of virtue, purity and truth, to become a people who shall be ready to receive their Lord when he "shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God."

Saints of Latter-days! "lift up your heads and rejoice, for the day of your redemption draweth nigh. Lift up thine eyes round about, and see: all they," who in honesty of purpose have rendered themselves obedient unto God, "gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: The sons also of them that *afflicted* thee shall come bending unto thee; and all they that *despised* thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, the Zion of the Holy One of Israel."

M.

A person's character depends a good deal upon his bringing up. For instance, a man who has been brought up by the police seldom turns out respectable.

TWO DAYS' MEETINGS.

THE TWO DAYS' MEETINGS ANNOUNCED TO PRECEDE THE THIRTY-SIXTH ANNUAL CONFERENCE, COMMENCED IN THE TABERNACLE, GREAT SALT LAKE CITY, AT 10 A.M., APRIL 4, 1866.

(From the Deseret News.)

There were on the Stand—Presidents Heber C. Kimball and Daniel H. Wells; Elders Orson Hyde, John Taylor, Wilford Woodruff, George A. Smith, Amasa M. Lyman, Charles C. Rich, Lorenzo Snow, Franklin D. Richards and Geo Q. Cannon, of the Quorum of the Twelve; Bishop Hunter, and a number of influential officers of the Priesthood.

Choir sang a hymn. Prayer by Elder W. Woodruff. Singing by the choir.

President H. C. Kimball spoke on the necessity of order being maintained in meetings, that attention might be paid to the speaker, and the thoughts of the people be concentrated upon his remarks. We are so constituted that we can do but one thing at a time, whether the action be mental or physical; hence, if our thoughts are distracted, and wander, our capability to acquire knowledge, or to do good, is proportionately lessened. He touched upon the attributes of God, and reasoned on the power that is in the principles of truth. The same principles which bring life and salvation when obeyed, will bring death and condemnation if rejected. He exhorted the people to practice purity and righteousness, showing that a course of wickedness will bring misery, while righteousness will bring peace and happiness.

Elder Geo. Q. Cannon spoke briefly on the power and importance of prayer; of its efficacy in securing to the Saints the aid of the Spirit of God, and of the joy and happiness possessed by the Saints who live their religion faithfully and truly. When we live close to God, which we have the privilege of doing, we gain power that enables us to overcome temptation and resist evil.

Singing by the choir. Prayer by Elder Geo. A. Smith.

2 p.m.

Singing by the choir. Prayer by Elder Amasa M. Lyman. Singing by the choir.

Elder Lorenzo Snow enjoined the importance of living our religion in simplicity of purpose and honesty of heart, patterning after, and seeking to have the same mind as the Lord Jesus, "who being in the form of God, thought it not robbery to be equal with God." He reasoned on the indestructibility of the kingdom of God, and treated on the principle that our actions will produce good and evil results according to their character. If we depart from the principles of truth, we will become corrupt like the nations of the earth; if we continue and increase in righteousness, the blessings and power of God will abide with and be multiplied upon us.

Elder Geo. A. Smith asked the important questions,—Are we living our religion? Are we what we profess to be, Latter-day Saints? And exhorted that we should seriously reflect upon our duties, realising that we have engaged in the Work of God, not for a few months or years, but for all time, and seek to become worthy of the trust reposed in us.

Singing by the choir. Prayer by President D. H. Wells.

Thursday morning, 10 a.m.

Singing by the Tabernacle choir. Prayer by Elder C. C. Rich. Singing by the American Fork choir.

Elder C. C. Rich spoke of the means by which the will of God shall be done on the earth as it is done in heaven. We expect a Millennium, and the question is often asked, when will it commence? When the people adopt and practice principles of righteousness, truth and peace, which will make a Millennium. The principles of truth are eternal, and are the only things to which value can be placed, that we can take with us beyond the veil, when this probation is brought to a close.

Tabernacle choir sang, "Know then that every soul is free."

Clerk of meeting read the 8th par. of sec. IV, book of Doctrine and Covenants, page 86.

Elder Erastus Snow, who had but a short time before arrived, spoke briefly on studying the written word of God, contained in the Bible, the Book of Mormon, and book of Doctrine and Covenants, and not neglecting to do so because we have the living oracles of God in our midst. They who study and reflect upon the principles of truth, who read the written word of God, and hearken to the Holy Priesthood, have the spirit of revelation within them.

President H. C. Kimball spoke on teaching the principles of truth in plain and simple language, and exhorted the people to increased righteousness. Unless those who are guilty of breaking their covenants and transgressing the laws of God, will repent, they will be damned.

Singing by the American Fork choir. Prayer by Elder Geo. A. Smith.

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2 p.m.

Singing by the Tabernacle choir. Prayer by Elder Wilford Woodruff. Singing by the American Fork choir.

President B. Young was in the Stand; Elder Ezra T. Benson was also in the Stand, having arrived from Cache valley.

Elder Orson Hyde urged the importance, efficacy and power of prayer. Not only should men pray when at home with their families, but when they are absent from home attending to any duty; and the wife should have prayers in the household, morning and evening, in the absence of the husband and father. They who do so are strong in the strength of the Lord, and have power to resist and overcome evil. The day is near at hand, when the Devil will have power over his own dominion, and the Lord will have power over His Saints. Prayer—honest, sincere and simple prayer—will bring power to subject our will to God, and our actions will be regulated in righteousness continually. He referred to the Indian difficulties in Sanpete and elsewhere, and to those who furnished powder, caps and lead to the Indians, condemning their course.

Elder A. M. Lyman reasoned at length on the principle of plural marriage; showing the object for which marriage was instituted; depicting the misery, degradation and corruption to which women are subjected under the dominant social system in the world; demonstrating that honorable marriage would save them from those evils, and declaring that he did not speak in support of the principle of plural marriage, for it was true and did not need his support, but simply that it might be more generally understood.

Singing by the Tabernacle choir. Meeting dismissed with prayer by Elder Ezra T. Benson.

ORIGIN OF RELIGIOUS LIBERTY IN AMERICA.

(From the Jewish Chronicle.)

The germs of religious liberty in the New World, were deposited in Rhode Island as early as the year 1650. This colony was founded by a certain Roger Williams. This remarkable man may be considered as the first herald of religious liberty. He was an English clergyman. His liberal spirit could not bear the galling chains of his church, and separating himself from it in order to escape further persecution, emigrated to New England. But here he found the same evils, and the believing, liberal, and deep-feeling man, was in 1635 condemned by a synod and banished. He fled to the Indians, obtained their affection, and received from them the island of Rhode Island, which became the centre of a new colony. The fundamental law of the young colony declared, that the State could only legislate for civil affairs, and that every interference with matters of faith and conscience was an act

of violence; that it was against religion to found any distinction between man and man on the ground of religion, and to disqualify them for this or that office. As early as the year 1684, Jews came to Rhode Island, and on presenting a memorial to the legislature of the colony, they received a reply, that they enjoyed equal rights with the rest of the population. The colony fared very well thereby, since they contributed largely towards the subsequent prosperity of New York. The beautiful example and precedent, however, remained a long time without imitation. One hundred and forty years passed before those principles became prevalent throughout the whole Union, although in practice they were followed long before.

That the struggle was very arduous is evident from many particulars. When, for instance, on Sept. 5, 1774, the general Congress met in Philadelphia, and the proposition was made to open the meeting with prayer, opposition was raised from various sides, on the ground of a difference in religious opinions on the part of the members, who, therefore, could not share in one and the same service. "Why not," replied Samuel Adams, "I can listen to the prayer of every devout man who at the same time is a friend to his country." This was decisive. An episcopalian minister offered up an excellent prayer, and Psalm xxxii was read, which, under existing circumstances, produced a thrilling effect. On July 4, 1776, the declaration of independence of the thirteen States was promulgated. It commenced, "All men are equal. They possess inalienable rights; among others the right of life, liberty, and a happy existence. In order to insure these rights governments were established." With these words religious liberty was established as a principle in the United States. Nevertheless, three difficulties had to be overcome, as well in reference to this declaration of independence, as also in regard to the subsequently harmonised constitution of the Union—the union of a strong central power with the independence of the single States; the institution of slavery, and the question of religious differences. The authors of both acts were of the same opinion in all three questions, being high-minded and liberal such as no assembly before them had been. But in order to accomplish the work of union, they were obliged to take into consideration existing relations, and could not in any of these questions go as far as their personal conviction carried them. Thus, in the State of Massachusetts, the State Legislature in 1780, restricted the equal protection of the law to all Christian sects, and only in 1820 this law was altered, and equal rights were granted to all religious bodies whatever their denomination. The constitution of this State, moreover, required the legislature to superintend the appointment of clergymen and teachers, and to enjoin on the inhabitants diligent attendance on divine service. The Sunday laws were exceedingly severe. On the other hand, the constituent assembly of South Carolina decreed in the year 1790, "All religious bodies possess equal rights," but excluded all ministers and preachers from both Houses.

However this may be, when Washington, on April 19, 1783, announced to the army, in a sublime proclamation, the cessation of hostilities, he was able to say, "Happy, thrice happy must those feel, and will be esteemed so by posterity from the lowest to the highest, that may have contributed anything to the construction of this great work of liberty and the state on the broad basis of independence; those who aided in the furtherance of the rights of man, the establishment of an asylum for the poor and oppressed of all nations and all religions." Consequently, the Act through which the Union was founded, contained no regulation concerning religion. But when in 1787, regulations were made relative to the extensive north-western Territories, the proposition was introduced, "No one can be molested on account of his religious views." In some States, for instance Connecticut, the constitution met with opposition on account of the exclusion of all regulations concerning religion, because this was considered as "against Christian duty." But when in 1789, additions were made and amendments introduced into the Act, the following was one of the most

important, "Liberty of religion, speech and press, must in no way be diminished." Thus, while the declaration of independence in 1776, accorded to all inhabitants equal rights, the amendment of 1789 guaranteed unlimited liberty of religion. Nevertheless, in single States, as already intimated, restricting laws still remained without, however, being strictly adhered to in practice, or producing mischievous effects. Thus we also meet in the speech delivered by President Jefferson, on March 4, 1801, before Congress, with the words, "We have kept out from our country religious intolerance which shed torrents of blood;" and further on he declared, "as the very pillars of the American polity, liberty of religion, the press, and persons." Jefferson's actions were in accordance with these views, and when he, in 1805, entered on his second term of Presidency, he was enabled to say, "In religious matters I have strictly adhered to the tenor of our Constitution, according to which the central Government has not the slightest right of interference. I have at no time arrogated to myself the right to prescribe actions of this nature; all religious affairs were left such as the Constitution found them; they remained under the administration of the spiritual or secular authorities, according to the pleasure of the several religious bodies."

One of the most distinguished Presidents was James Madison (from 1809 to 1817). During his career, before he became President, as citizen, officer of State and ambassador, he often had occasion to write memoirs which belong to the most excellent ever produced by the Union, so distinguished for excellent State papers. Among the performances of Madison, none is more brilliant than a memorial from him and his colleagues, presented to the legislature of Virginia, when the proposal was made that the State should pay the salary of the Christian clergy. In this document he said, "The religion or duty which we owe to our Creator, as well as the manner to practice it, is only the result of man's reflection and conviction, not of any power of coercion. Religion, therefore, must be left to the conviction and conscience of every individual. This right is by its nature an inalienable right. It is inalienable, because the opinions of men depend their convictions, which they acquire through their reflection, and are not regulated by orders coming from without. Every man is in duty bound to worship God in the manner which he deems best. This duty is superior to all others to which society may or can lay claim. For this reason we consider it an irrefragable truth, that religious rights and wants should not be interfered with by civil law. Religion stands beyond all regulation of civil society." Madison then continues to discuss the grave disadvantages of every "state religion," and we here only quote a few remarks: "A state clergy, and all their regulations, have only had the effect of destroying religion. We have before us the experience of a state religion in Christian countries, extending over fifteen centuries. Pride and indolence of the clergy, ignorance and bondage of the laymen, fanaticism and persecution have increased among all classes in an almost incredible degree." "A just Government will find its greatest safety in equally protecting every citizen in the exercise of his religion, and in the protection of his personal liberty and property. All convictions and all sects must enjoy equal rights, none must be allowed to encroach upon the rights of another or to curtail them. Torrents of blood were shed in the old world because these principles were disregarded." The proposition was rejected by the House and not renewed again. Before such a spirit and such principles, the very last vestiges of restrictions had to give way, as for instance, in Massachusetts in 1820, and in Maryland in 1822.

Cheerfulness is health; the opposite, melancholy, is disease.

Never did any soul do good, but it came readier to do the same again, with more enjoyment. Never was love or gratitude, or bounty practised, but with increasing joy, which made the practiser still more in love with the fair act.

WHO ARE AIMED AT?

(From the Deseret News.)

From the organization of the Church of Jesus Christ of Latter-day Saints until the present time, close on thirty-six years, the efforts of those most bitterly opposed to us have been ostensibly directed against our leaders. They have blown hot and cold with the same breath. They have directly charged the most prominent men in the Church, with enormities which never existed, and concerning which not a particle of proof could be produced, and they have indirectly impugned the whole body of the Church, while rather uncomplimentarily describing us as a mass of deceived dupes. We have said those efforts have been ostensibly directed against our leaders; virtually they have been directed against our faith, organization, and everything that we hold dear in regard to religion, God, eternal life, present peace and future happiness.

In the earlier history of the Church, the extinction of "Mormonism" was the avowed object, and it was considered that this end could be more readily reached, if the leading men of the Church could be destroyed. You must have no more Prophets, nor Apostles, nor Bishops, said the mobocrats in the east. We will kill your leaders, and you must give up "Mormonism." This was, in point of fact and almost in exact words, what was said thirty years ago; and to carry out their programme, they butchered the Prophet and Patriarch of the Church in cold blood, drove the entire people with a barbarity which the persecutions of the French Huguenots, Scotch Covenanters, or Piedmontese Waldenses and Albigenses could scarcely parallel, although we lived in the freest country under heaven, with perfect freedom of conscience guaranteed to us by the Constitution of our country, and in the liberal and enlightened nineteenth century. The old "dragoonings" which followed St. Bartholemew's day, were fiendishly emulated.

The murders, mobbings, drivings, burnings and persecutions which we have endured, are not buried in past ages. The people still live who saw their parents, friends, brethren and children, shot down in cold blood. The men and women are here in these valleys, whose hard earned property and once quiet homesteads which, with untiring industry they had reared, are now in the despoilers' possession. True, their enemies and persecutors declared they did not make war upon them, but they shot them down, robbed and plundered them, drove them into the wilderness to perish by hunger, at the mercy, as they thought, of savage beasts, and more savage red men. And then, when their philanthrophy(!) had achieved this end, they sent gifts one to another, rejoicing in their work. "We make no war upon you," said they; "but, damn you, you must cease to be 'Mormons,' or we will send you to hell with your false prophets!"

It is an old, old thought, instigated by the Devil, who hates to see good men continue a good work, that if the leading servants of God could be destroyed, the work of God would fall to pieces. Those who indulge in it, foolishly imagine that the work they are opposing has man and man only for its author; and they believe if they could only destroy the leading spirits, the fabric would fall to pieces. Thus, the same designs are entertained, and efforts of a similar nature have been, and are still being made in certain quarters, against the Presidency of the Church now, and the leading Elders, that were entertained and made against the Prophet Joseph and the leading Elders then.

Are those who are so occupied, and whose every effort is thus directed, the friends of the people who compose this Church, in any sense? No, they are the most bitter and unscrupulous enemies which the Latter-day Saints have or ever have had, did their ability and power but equal their desires and wishes. The union of our people is what distract them; and, "the wild

being father to the thought," they daily libel us, by speaking of dupes, where the people, as a whole, are intelligently understanding; of spiritual tyranny, where united faith, feelings and knowledge, bind us together in strong paternal bands.

Come to this Territory, ye honest men of the east and west, who read and hear about Utah and the "Mormons;" travel through the Territory from east to west, from north to south; gain your information by actual, honest, truthful survey; and you will see the most united, happy and truly free people on the face of the earth. You will find their adherence to the Presidency of this Church is not the result of spiritual tyranny, nor coercion. You will find President Brigham Young is looked up to, revered and spoken of as a father would be by his children. You will find that this people look upon abuse heaped on him as heaped upon themselves; not merely because he is their President by their united voice, but because they see in him their best friend among men. So it is with his Counsellors, with the Twelve, and other leading men. They are the known, tried, and well-proven friends of the people. But do not be satisfied with coming to this city for a day or two, drinking bad brandy and smoking execrable cigars, and filling your note-books from reliable(?) parties, who can "lie by the book," and are qualified with redundancy of fancy to take the lead in the world of novelists.

We would like to ask, Is there in the history of the human family any record of any people who were half so united in feeling, faith, sentiment and action, as the Latter-day Saints, and who were one-hundredth part as wicked as we are reported to be? It is possible, with the constitution of the human mind, for a wicked people to be united? Does the following language, from the New Testament, apply to the people of this Territory, or to the "regenerators" of Utah? "The works of the flesh are manifest, which are these,—Adultery, fornication, uncleanliness, lasciviousness, hatred, variance, emulations, wrath, strife, envyings, murder, drunkenness, revellings and such like." These are the characteristics of a people as wicked as we are described to be,—as wicked as our self-styled "regenerators" really are. Is it within the range of credibility to believe that we could be united, and happy in that union, as we are, were such a state of society dominant among us? Were it so, we would present the greatest social phenomenon the world has ever seen.

This hypocritical canting, of not having any enmity against the people of Utah, but simply against their leaders, is contemptible. As in the past, so it is now, the head is aimed at first; for if it could be shattered, it is believed the body would be paralyzed. But the great bulk of the people know too well that the object in view is nothing more nor less than the destruction of the Church of God, of which they are members, and in which they look for that knowledge and blessings by which their eternal salvation can be obtained.

The faithful members of this Church are as much the objects of hatred to our enemies as are its leaders. This we know; this they know; and this the people fully understand.

He that does good to another man, does also good to himself; not only in the consequence, but in the very act of doing it; for the conscience of well-doing is an ample reward.

The whole world calls for new work and nobleness. Subdue mutiny, discord, widespread despair, by manfulness, justice, mercy and wisdom. Chaos is dark, deep as hell; let light be, and there is instead a green flowery world. O it is great, and there is no other greatness! To make some nook of God's creation a little fruitfuller, better, more worthy of God; to make some human hearts a little wiser, manfuller, happier, more blessed, less accursed! It is work for a God! Sooty hell of mutiny, and savagery, and despair, can, by man's energy, be made a kind of heaven; cleared of its soot, of its mutiny, of its need to mutiny; the everlasting arch of heaven's azure overspanning *it* too, and its cunning mechanisms and tall chimney-steeples, as a birth of heaven; God and all men looking on it well pleased.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 26, 1866.

LONG-SUFFERING OF GOD.

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We have many reasons for knowing that God is long-suffering towards the Saints, and especially towards those who know him not, for the leaders of the Saints are the chosen of God, and men whom he has commanded to go forth and warn every nation, kindred, tongue and people; yet, there are instances when those, who are thus commissioned, have been destroyed by wicked men, through the instigation of Satan. Well may we call it a general long-suffering, when he does not immediately revenge the death of the herald whom he has sent with the olive branch of peace to the enemy.

For many years the Elders were in the midst of the nation now inhabiting North America, proclaiming the glad tidings of great joy which had saluted their ears, and calling upon the people to repent of their sins and turn unto God. The history of the labors and toils of those men is familiar to many of us; but we, who have been raised in the Church, cannot realize the anguish of soul experienced by them, when they saw their friends and relatives, whom they had fondly hoped to awaken to a sense of their situation, turn and fight against the Gospel of Jesus, treading in that path which, if persisted in, could but end in their rushing to destruction. The Elders were called from the various States of the Union, compelled to abandon those with whom they had, mayhap, been pleading for years, and leave them in the hands of a justly offended God. In accordance with the predictions of Joseph Smith the Prophet, that nation have been sorely afflicted; but they have only been paying interest; the principal of that crushing debt incurred by them, when the Government sustained the State of Illinois in her diabolical acts at Carthage, has not yet been touched. The people of the United States have been punished, and numbers of those who are honest, but who had been misled through prejudice, are beginning to see the evil of their ways, and turn unto God.

When the missionaries who were appointed in 1863, were about leaving their homes, they were advised by President Young not to visit their relatives in the States, but to proceed to Europe, and after their labors were accomplished in those lands, if they desired to visit their friends on their return, to do so. Quite a number of those brethren left these shores last year, and calling on

their friends in the States, were enabled to bring not a few of them into the Church, who have since emigrated to Zion.

We have letters from many of the brethren, and they express themselves, in effect, that a good work might be done among the friends of those who have entered the Church; and we believe there are many honest people that will yet be gathered out of that nation. There are thousands of people in Utah who have friends and relatives in the States, and they would hail with joy the word to go forth amidst their countrymen, and teach those principles which have become so dear to them, even though they met persecution as of yore. We verily know if there are those still in the United States who would accept the Gospel if they heard it—that God will open the way by sending His Elders, or by other means. Since the Elders taught the principles of the Gospel in America many years have passed away, and a new generation have arisen, that "knew not Joseph;" neither do they know the principles he taught the people. Surely, there must be wheat among all this chaff; and, in spite of the corruptions of men in high places, and the demoralizing influences which have become so generally spread amongst the people, there are green spots on this arid surface where virtue is loved and practiced. We rejoice at the prospect of the Gospel Trump being again sounded amidst our native hills.

With the help of God, we will not slaken our labors in the least in these lands; but throughout the Conferences, with few exceptions, the people of the world are deaf to the voice of the Elders; and although the Gospel trump is sounded with all the power God gives his servants, yet the voice of revelry drowns the glad tidings, and the people seem far more delighted with the clink of gold and the delicate rustling of bank notes. What punishment may be in store for this nation we know not, but the judgments of Almighty God are necessary to cause the people to throw down the idols they have erected between themselves and their Creator.

TORPEDOES FOR WAR.

THE following extract from the *Times*, of the 15th inst., may be justly regarded as accumulative evidence of the determination of mankind to fulfil the words of God, who through his servants has declared that the wicked should slay the wicked, until he had made a full end of the consumption decreed upon the whole earth, by bending the full energies of their minds to invent and construct new engines of death, and to render the old more effectual in the destruction of human life:—

"Yesterday evening Mr. Holmes, an electrical engineer, gave a short but interesting lecture, in the United Service Museum, on the construction of the electric torpedo, as applied to the destruction of ships and the protection of rivers in naval and military tactics. Mr. Holmes made not the slightest pretension towards claiming any share in starting the original idea of these tremendous hidden engines of warfare, but, on the contrary, pointed out how they had been used with more or less success for some years past. All he had done in conjunction with Lieutenant Maury, late of the American navy, was to

carry out a long series of experiments with a view to do away with the mechanical and chemical means of exploding torpedoes, and substitute in their place the more certain agency of electricity. When the Austrians used these weapons for the defence of Venice in the canals and channels which lead to that city, they also employed electricity to explode the submarine charge; but the way in which they applied it was so faulty, that the low charges sent through the wire gave no indications that the machines were perfect, whereas, when they used high battery power, the torpedoes always blew up. Thus they could never ascertain that their system of defence was in working order except by such tests as at once, by exploding the mines, rendered them all useless. The whole importance of these most valuable engines of defence turned, in fact, upon two points—first, that they could be exploded to a certainty in less than a second of time; and, secondly, that the defenders who employed them should always be able to know with absolute certainty that all their component parts were in perfect working order. To do this Mr. Holmes, with Lieutenant Maury, invented a very simple apparatus, which worked infallibly. It only consisted of a bridge of five platinum wires, not thicker than a hair, which connected the two wires by which the torpedo is discharged before entering the torpedo. Through this intense currents could be sent which not only tested the perfect working order of the apparatus, but enabled the operators at the two wires, say at different sides of a river or different sides of a bay, for instance, to converse by means of Mr. Wheatstone's automatic telegraph, and transmit warnings, or, indeed, any description of intelligence. When, however, instead of currents of intensity the battery was changed and accumulated currents sent through the wire, the powder in the torpedo was instantly exploded. As to these accumulated currents, the bridge of platinum wire offered such resistance that the electric fluid was, in a manner, forced down the two wires into the charge, and lighting the detonating powder instantly blew up the whole mass. In illustration of this, Mr. Holmes took the instrument which has been used for some years past at Edinburgh to fire the midday gun at Newcastle-upon-Tyne, and with this, after passing its wire through a miniature torpedo, he was able to converse with another gentleman most rapidly upon Mr. Wheatstone's alphabet telegraph dial. Directly, however, that this battery was removed, and one for the generation of voltaic electricity substituted in its place, the little torpedo blew up with force. Several were thus experimented upon, and the result was the same, except in the case of the two last tried, when from some defect of connection in the battery, or some fault in the fuse itself, the powder failed to ignite. Mr. Holmes said he could not attempt to decide which was the best explosive to be used—whether powder, gun cotton, or nitro-glycerine. That was a matter for military men to consider; all he wished to do was to place a safe and infallible means of igniting any or either at their disposal. After explaining a telescopic apparatus by which the operators at either wire would be able to determine to a yard the position of an enemy's ship, and therefore its position in reference to the sunken torpedo, Mr. Holmes concluded by stating that only the most simple precautions were necessary to protect the wire either from accidental injury, such as lightning or ships' anchors, while malicious injury could, if not entirely guarded against, at least be discovered on the instant by the wires being connected with electrical bells, which would ring and keep ringing directly the continuity was broken. Even, however, if one wire

was severed, it would be just as easy to ignite the torpedo with that which remained. Mr. Holmes concluded his lecture amid much applause, and on the motion of Rear-Admiral Codrington, who occupied the chair, a cordial vote of thanks was passed to him."

CORRESPONDENCE.

ENGLAND.

NOTTINGHAM CONFERENCE.

Nottingham, April 30, 1866.

President Brigham Young, jun.

Dear Brother,—As the time is near at hand when I shall take my departure from these lands, to rejoin my friends in Zion, I deem it my duty to briefly report my past labors, and the desire which I have for the future. Since my arrival in Liverpool, on the 17th of July, 1863, I have labored as Travelling Elder in the Reading, Bristol and Leicestershire Conferences; and at the Council held in Birmingham, January 1865, I was appointed to succeed Elder H. J. Richards as President of the Nottingham Conference, where I labored with much satisfaction until my release to return home. In each of the Conferences where I have labored, the Saints have received me as a servant of God, and have been ever ready to administer to my wants. I feel in my heart to ask God to bless them, and open up the way for their deliverance from these lands of tyranny and oppression. The prospect is good for a large emigration from the Nottingham Conference this season, a great many having been sent for by their friends in Utah.

I have much pleasure in returning home, and hope to profit by the experience which I have gained while laboring in this Mission. I have endeavored to secure the confidence of the Saints, and to so live that none can have aught to say against me. I can bear testimony that I know this to be the Work of God, and I pray for his holy Spirit to guide me continually in the path of duty, that I may be enabled to secure unto myself an exaltation in his kingdom.

With kind love, and praying God to bless you in all your labors, I remain yours truly,

H. LUFF.

Ship *Caroline*, off the Isle of Wight, May 11, 1866.

President Brigham Young, jun.

Dear Brother,—As the Pilot is about leaving the ship at this place, it gives us great pleasure to pen a few lines to inform you what progress we have made. The ship has been divided into seven wards, and over each ward has been placed a responsible man, to see that good order, cleanliness, &c., is observed. Sergeants of the guard have also been appointed to be on duty at night. So far, every necessary arrangement has been made for the comfort and well-being of the Saints.

On Saturday evening, the 5th inst., the first meeting was held on board ship, which was addressed by Elder N. H. Felt, the President of the London District, who gave some first class advice and instruction, just suitable to the condition and circumstances of the Saints. He was then followed by Elder C. W. Penrose, and Elder A. N. Hill, President of the Southampton District, who both gave some good teachings. Since then, ward meetings have been held in each ward twice a day (morning and evening), and the Saints seem desirous to carry out the wishes of those who preside over them, and we are happy to state that good order still continues. We have now been at sea five days, and the health of the passengers generally is good, with the exception of sea sickness, which has caused some a little inconvenience.

The captain, S. S. Adey, and the doctor, Mr. Summerville, take an interest in the health of the passengers,

and, so far, have treated them with kindness and wish us well. A good spirit still prevails among the people, who are apparently satisfied with their condition, and we are pleased to state that things are as favorable as we could wish.

With best wishes, praying for your welfare and happiness, we are your brethren in the Gospel,

per S. A. HILL, President.
W. W. RAYMOND, } Counsellors.
J. S. FULLMER, }
W. FOULGER, Clerk.

P.S.—Married since leaving port: Saturday, May 5th, 1866, by Elder S. H. Hill, Samuel Reiben, of Canton Berne, Switzerland, to Anna Barbarra Handenschildt, of the same place. Also, on Thursday the 10th instant, Huibert Hartog, of Cullenborg, Holland, to Gerrigje Cathrina, of Heuscelont, Holland.

BIRMINGHAM CONFERENCE.

Birmingham, May 10, 1866.

President Brigham Young, jun.

Dear Brother,—As I am about to leave this country for our mountain home, I am desirous of making you acquainted with the condition in which I leave the Conference in which I have labored during the last fifteen months. I will be brief, as I gave you a sketch as to how matters were moving along in my last to you. To the great satisfaction of myself and successors, I handed the business over to them, at the close of March quarter, entirely unencumbered with any indebtedness, so far as I am aware.

The Work has moved along steadily during the last fifteen months, and, with the blessing of God, I believe it will still continue onward under the direction of Elders Hatch and Pixton. It has afforded me much pleasure to have had the privilege of laboring in conjunction with those brethren for a few weeks.

To the many, many kind friends I leave behind me in the Birmingham and other Conferences, I will now say farewell for the present. To those who are going to Zion this season, and have not yet started on their way, I would say, be exceedingly careful to keep with you the Spirit of God, and ever remember, if you should find the journey a little hard, or whatever may happen in your experience, that this is the Work of God. It is necessary for the Saints to understand the nature of this great Latter-day Work. It is evident, that as a community constituting the people of God, and as individuals belonging to that community, there are ordeals of various kinds through which all have to pass before the Latter-day Saints can be sanctified either as a community or as individuals; for this is evidently the mode adopted by your heavenly Parent to purify those who shall be heirs to his kingdom, and blessed are they who shall pass through clear and unscathed. Perhaps the gathering is one of the first stages of that riddling process so necessary for the purification and development of God's people.

I feel, as usual, on hand to be used in accordance with the will of God, through his servants, and am full of joy and gratitude at the prospect of so soon starting on my journey to Utah.

With love to yourself, and fervent prayers for your continued success in the ministry, I am your brother in Christ,

JOHN NICHOLSON.

SUMMARY OF NEWS.

ITALY.—Florence, May 17.—A circular of the Minister of War, relative to the organization of the volunteers, has been published to-day. The 20 battalions specified by the royal decree, will form ten regiments. The depôts of enrolment fixed by the Government are Como, Varese, Bari, and Barletta. Each regiment will consist of 42 officers and 1446 men. Other battalions will be formed if necessary. Garibaldian volunteers will wear the red shirt and cap. The news continues as warlike as ever. The correspondent of the *Daily News*

says that before June the Italians will have 400,000 men under arms, 300,000 of whom will be on the northern frontier. The war, it is said, will be commenced by an irruption of the Garibaldini into Venetia. The onus will be thus shifted from the Government. The war will have begun as it were of itself. It is stated that the Italian fleet is to be concentrated at Ancona, and a report has been circulated that the war will commence with a naval attack off the coast of Dalmatia by Italy.

PRUSSIA.—The *Prussian Gazette* publishes an ordinance authorizing the officers of the reserve force, of all arms, to enrol an unlimited amount of volunteers, whose term of service shall be from one to three years. It appears, from authentic information, that since the 11th May large bodies of troops have been sent from Vienna to the north. The conveyance of troops towards the Prussian frontier, with a view to concentration, has already commenced. The staffs of the different corps are complete.

AUSTRIA.—Vienna, May 17.—The committee for the control of the public debt has published to-day a statement of the present public debt of Austria, according to which its whole amount is now about 2598 millions of florins, the interest paid on which amounts to 118,736,788 florins per annum. At the end of 1864, the public debt was 2,535,197,335 florins, and the end of 1865, 2,532,083,148 florins.—The Austrian Army: Northern Army—Marshal Benedek, commande-in-chief. Headquarters at Parhubitz, in Bohemia. Effective force, 335,000 men, divided into 35 brigades; number of guns, 500. Army of Italy—Archduke Albert, commander-in-chief; head-quarters at Verona; effective force, 130,000 men, of whom from 8000 to 9000 are to take the field. Adding the reserves and volunteers to the above, the whole Austrian army numbers about 800,000 men. The assertion that Hanover has agreed to maintain neutrality towards Prussia is not confirmed. The King of Prussia has addressed a conciliatory letter to the King of Saxony. Negotiations between the Vienna, English, and Russian Cabinets continue. Prince Montenegro has offered to Austria to undertake the formation of volunteer corps for the protection of Bocca di Battaro. The solution of the Hungarian difficulty is shortly expected.

AMERICA.—A serious state of affairs exists in the interior of West Virginia. A petition, signed by the Assessor of the Second District of Wayne County, the Sheriff and Deputy-Sheriff, has been forwarded to Governor Boreman, asking for military assistance to enforce the civil law. The people are mostly Secessionists, and the petitioners say that such is the state of feeling that they cannot execute the law. They have been beaten by mobs and shot at in the streets of Cassville, the county seat. The rioters swear that if they can't have power no one else shall.—A bloody riot occurred in Memphis, Tenn., on Tuesday evening, between the police and colored soldiers, growing out of an attempt to arrest a white man, whom the blacks determined to protect. One policeman was killed and three wounded. From eight to ten negroes lost their lives, and seven were wounded. The riot was quelled by the military. On the following morning the negroes in South Memphis fired on a citizen, wounding him, and assaulted a white woman. The Sheriff's possee attempted to disarm all the negroes. They fled to Fort Pickering, firing as they ran. They were driven from the fort in the evening and sought the woods. During the excitement seven negroes and one citizen were killed and a few houses burned. The military were under arms all day. In the evening the negro quarters in South Memphis were set on fire, and no effort was made to quench the flames. Several more negroes were killed. About 20 blacks and four whites were killed. From additional accounts received by telegraph of the riotous difficulties at Memphis, it appears the first disorder subsided, and afterward hostilities were again renewed, the negroes suffering quite severely, the report stating that ten of them were killed, while their dwellings and school-houses were demolished. The last story is that the city was threatened by the blacks with destruction by fire, and General Stoneman had issued sundry orders designed to enforce a more quiet condition of affairs.—But three new cases of cholera occurred at

New York on Monday, among the passengers of the steamer Virginia, and these were all of a very mild form. Permission will soon be granted to the steamer England and her passengers, also to the cabin passengers of the Virginia, to come up to the city; but before doing so the vessel and effects of the passengers will be subjected to a thorough and effectual fumigation. On Tuesday a child died from cholera on the hospital ship, and three more new cases were received. The number of persons remaining in the hospital was 101. A woman named Jenkins, a native of Ireland, died on Tuesday last, at her residence in this city, corner of Ninety-third-street and Third-ave, having all the symptoms of cholera. The health authorities immediately instituted an investigation of the case, which resulted in the decision that it was undoubtedly cholera. Another case was reported on Wednesday, No. 117, Mulberry-street, one of the over-crowded tenement houses of the Sixth Ward. Sanitary Inspector Dalton and Dr. Elisha Harris have made the necessary arrangements to prevent the spread of the disease from the house wherein it was found. The occupants of the house wherein Mrs. Jenkins died have been sent to the Battery Barracks, and the building has been thoroughly disinfected. The Nova Scotia Legislature has voted $2,000 to the widow of Dr. Slayter, who died by cholera while employed in attending on the England's passengers. It is proposed to erect a monument to his memory on some conspicuous point of McNab's Island, in Halifax harbor. From the last report of cholera in the lower bay, it appears there were 103 cases and one death during the previous 24 hours. The family of Mr. Jenkins, whose wife died of cholera in Third-ave, yesterday, have been sent to Castle Garden, and will remain there for the present.—In Guadalupe, West Indies, the deaths from cholera averaged seven and one-fourth per cent. of the population. The disease was less violent. The advices from the West Indies are dated in St. Domingo City to the 14th April. The late revolutionary movement on the southern frontier of the island induced, at the very moment of its suppression, a large insurrectionary party to rise in another quarter and suddenly seize the towns of San Cristobal, Bani, and San Jose de Ocoa. The Government acted promptly and with energy. Troops were marched rapidly from different points, and concentrated so judiciously that the insurgents were dispersed. Two of the most active of their leaders escaped and order restored.

VARIETIES.

"Vegetable pills!" exclaimed an old lady; "don't talk to me of such stuff. The best vegetable pill ever made is an apple dumpling; for destroying a gnawing in the stomach there's nothing like it: it can *always* be relied on.

It is easy to say "Know yourself;" but who is to introduce you? Most people go through life without making the advantageous acquaintance in question. And if a friend should take the liberty of introducing you to yourself, you hate him for ever.

A man, whose brother had been hung, on being asked some particulars in relation to the death of the deceased, related that, "while he was addressing a large assemblage of people, who were listening to his remarks with the deepest interest, a portion of the platform on which he was standing gave way beneath him, whereby he was precipitated several feet with such violence as to break his neck."

"Nothing can be done well that is done in a hurry," oracularly declared a certain pompous politician of New York, one day lately, on the steps of the City Hall.—"*How about catching fleas?*" asked a wag at his elbow. The politician was floored.

KINDNESS.—Write your name by kindness, love, and mercy, on the hearts of the thousands that you come in contact with, and you will never be forgotten. Your name and your deeds will be as legible on the hearts you leave behind, as the stars on the brow of evening.

In former days, when railroad accidents were not matters of daily occurrence, it used to be said that the difference between a schoolmaster and a railroad conductor was, that one trained the mind and the other minded the train.